1:Gallin E-4,5 (1957-1958) 1966
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this one, they must be fed, cared for, and propitiated. "If these things are not done, the ancestors will be hungry and dissatisfied and in a sense themselves turn into negative spirits, known as Good Brothers (*hao hsiung-ti*). They then wander about causing trouble for any humans with whom they happen to come into contact."

The firm belief in the dangers of neglecting the ancestral spirits seems, in itself, to be an important contributing factor to the failure of Christianity to establish itself in the area. While there are no Christians in Hsin Hsing or in surrounding villages of the immediate area (which has prompted missionaries to label the area "the infidel strip"), certain residents express anxiety over the proximity of several Christians in villages not more than three miles away. They particularly fear danger from the Christians' ancestors. When people are converted to Christianity, they destroy their ancestral tablets and cease to worship and care for their ancestors. Naturally, these neglected ancestors are expected to wander around the area, causing trouble for anyone they come upon and stealing the food and other things people offer to their own ancestors. Since there are few pressures the community can exert to make these Christians continue their ancestor worship, they are a source of constant danger and apprehension to their neighbors.

They are also a source of bewilderment. Villagers find it difficult to understand why anyone would want to assume such an "uninteresting" and unfilial religion and consequently miss the great interest and excitement of the *pai-pai* and the thrills of shamanistic rituals. One village woman remarked that "It must be very dull to be a Christian: all they do is go to church and sing songs." In fact, this same woman advised me "to practice the religion of the people of America when you are in America, and to practice the religion of the people of Taiwan when you are in Taiwan. That is the only way to get fun out of life."

Since the belief in the potential influence of ancestral spirits for good and evil is so strong, the relatives of a dead person who has left no descendants will often adopt a child to worship the deceased. An example of such a case was cited by a villager: "There were three brothers and one died before he could have any children. The second brother gave one of his own children to worship that dead brother, as a descendant worships an ancestor. This child then also inherited the brother's property. There are very few cases in this village or anywhere where a strange child is adopted for this purpose. Thus, after a person has died it is common to give the dead person a relative as an adopted child for the purpose of worship and inheritance." However, if a family lacks the forethought to adopt a child, they may find it necessary to do so at a later date. If they are unfortunate in their

1:Gallin E-4,5 (1957-1958) 1966
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affairs, the cause of their troubles is often laid to a relative who left no descendants to care for his spirit. It then becomes necessary for the family to placate the spirit by adopting a child as his official descendant and worshipper. All such adoptions are eventually recorded on the ancestral tablet. The name of the adopted child is engraved next to the name of the deceased, along with a note stating that he was adopted for the purpose of continuing the line (*ch'eng szu*).

Buddhism

In the Hsin Hsing village area, Buddhism, at least as an independent religious system, is of negligible importance. While there are visible elements of Buddhism such as the scroll bearing the image of the goddess Kuan Yin, it is difficult to distinguish features of Buddhist ritual from Taoist features. Women take the most active part in all forms of Buddhist worship, and once each year they worship at scattered temples located in the *hsien*. In spite of the mixture of religious images in Buddhist temples, the Buddhist rites are distinctly identified as such.

Popular Taoism

Of the various religious practices discussed thus far, popular Taoism may be said to occupy the most time and attention of the Hsin Hsing villagers. Popular Taoism is a debased derivative of Lao-tze's "Way" and centers around a hierarchy of gods infiltrated by many diverse supernatural beings or forces. Belief in these supernatural entities is derived from the Yin-Yang principle, the concept of the universe as the sum of the infinity of all the positive and negative forces that comprise it. In popular Taoism, the positive and negative forces have become personified; thus, it is not only necessary to have priests (*tao shih*) but shamans (*fa shih* and *t'iao t'ung*) too are needed to conduct religious ceremonies to worship the gods and to perform magical rites to propitiate the evil supernatural beings who might otherwise harm the believers.

The hierarchy of gods in popular Taoism is ranked in order from the highest T'ien Kung, the heavenly God (also referred to by the villagers as Yu Ti, the Jade Emperor), down through others of lesser importance, to an assortment of village gods and private, individual gods at the bottom of the hierarchy. Many are historic personages of the early dynasties, particularly the Sung and T'ang, who have been deified for their remarkable deeds. Their feats are well known, although the stories of some apparently have mythical backgrounds.

The villagers consider the hierarchy of gods to be fashioned on the order of the imperial court of traditional China. They are thus, as described by one of the better educated older villagers, "what would

651 allowances are made for those who have had a heavy recent
653 expense such as a wedding. The range of assessments was
626 from $2.00 to $100.00.

The lin chang collected the money and gave it to the mayor to deliver to the government. This was all done informally, i.e., no legal pressure could be brought on an individual who refused to contribute. There would be community pressure for by refusing to cooperate a man would be failing his neighbors. In a close-knit community, one never knows when cooperation is needed; a poor man needs employment, and a rich man must hire laborers and at critical periods, the area has a slight to severe labor shortage.

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[797] Some social welfare support trickles into the community from outside through various governmental levels and even through missionary groups which distribute United States government surplus. Other welfare is on the basis of kinship. However, the local community does assume limited responsibility for its own indigent on a community basis as previously described. There is a proverb, "A good neighbor may be more important than a distant relative" (see Glossary C).

The Farmers' Association

494 The Farmers' Association is a quasi-governmental
241 unit which operates as an important link between farmers